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ABOUT BID'AT

"Holders of bid'at will become dogs for
the people of Hell."

HADITH-I-SHERIF

Muslims do not buy, use, listen to, read or look at the harmful things which Allâhu ta'âlâ prohibits. They do not harm anybody. They do not respond to base behaviour in kind. They are always patient. They give advice with a sweet tongue and a smiling face. Muslims try to learn, teach and do the things which Allâhu ta'âlâ commands. They search for knowledge even if it is possessed by disbelievers. It has always been so in the course of history; those who could not think of mankind as a superior being have borne hostility against the Islamic religion, have tried to deceive youngsters and, at a time they did not expect at all, they themselves died, leaving their worldly pleasures, which they had been clasping so tightly, and went to Hell. The names of many of them have been forgotten, with no fame, no sign of them having remained behind them, whereas the Islamic sun has continued to spread its light all over the world.

Disbelievers embrace the comfort and beauty of the world which is sweet outwardly but bitter inwardly, sequinned outside but poisonous inside, pleasing in the beginning but unworthy in the end. Muslims should embrace the commandments of the **Qur'ân**, which is the way of our Prophet 'sall-Allâhu 'alaihi wa sallam', and should ceaselessly struggle to improve in this way. They should beware from bid'ats, which have appeared later in Islam and have been concocted by enemies of the Islam, by **Islam's reformers**, and by ignorant, stupid people.]

Our Prophet 'sall-Allâhu 'alaihi wa sallam' says: **“A person who respects practisers of bid'at** (i.e., those who do and teach as worship words, writings, ways, and deeds that did not exist in the time of our Prophet and his four Khalîfas but were made up and developed later in Islam), **who praises them when they are alive or dead, and who deems them great, in fact, helps Islam to be demolished, to be eradicated from the world.”**

Every Muslim should try to protect his î mân lest it should be seized. He should deem enemies of Allâhu ta'âlâ and of His Prophet as enemies and struggle to humiliate and disgrace them.

Every Muslim should endeavor to maintain his î mân and should not let it be stolen. He should not love disbelievers who do not believe Allâhu ta'âlâ and His Prophet. [But one should not treat harshly or cruelly those whom one does not like. Disbelievers and bid'at holders should be given good advice with a smiling face and with a sweet tongue. We should try to rescue them from the disaster and so that they may attain happiness.] Hadrat Mazhar Jân-i Jânân 'quddisa sirruh' stated: "We are commanded not to love disbelievers, men of bid'at, and those sinners who commit sins floutingly. We should not speak with them, go to their homes and meetings or salute them, or make friends with them. However, these prohibitions are suspended under inevitable conditions within a time of necessity. Although it is permissible to contact them under these conditions, it is a must not to love them in a heartfelt way."

Jihâd is done to save people who have been deceived and oppressed by ignorant parents, by priests who work for their worldly advantages, and by commanders who persecute people for their own pleasures, from disbelief and from the way to calamity, and to use force in order that they be honoured with Islam. Jihâd means to sacrifice one's life and property for the elimination of the wickednesses of dictators and exploiters, who intercept Islam's light from reaching those wretched people who were brought up under oppression and among atrocities and thrown into darknesses. It means to resort to force in order to save them from torment of Hell and to make them attain the boundless blessings of Paradise. Jihâd is not done individually, but by the State. Attacking others individually is not called jihâd; it is called barbarism or plunder. It is fard for those who have not joined in a jihâd to pray for the mujâhids. It is owing to jihâd that even disbelievers are rescued from the oppressions of cruel people and honoured with î mân. We do not touch the religion, life or property

of those who, after hearing about and understanding Islam, still persist in disbelief and do not accept îmân. They live freely and comfortably under the justice and mercy of Islam. Owing to jihâd, no disbeliever will be able to say, “I did not hear about it. I would have believed if I had heard.” It is fard for Muslims to work, to become powerful enough to perform jihâd. If they do not work and perform jihâd, they will have done a great disservice to all people.

19 – It is written in the fifth chapter of the book **Kimyâ-yi sa’âdat**: Rasûlullah (Hadrat Muhammad ‘sall-Allâhu ‘alaihi wa sallam’) stated: **“The basis and the most dependable symptom of îmân is to love Muslims and to dislike disbelievers.”** Allâhu ta’âlâ declared to Hadrat Îsâ (Jesus ‘alaihi’s-salâm’), **“Even if you do acts of worship equal to the sum of worship performed by all creatures on the earth and in heavens, it will be of no value unless you love whom I love and unless you feel hostility towards My enemies.”** Every Muslim should dislike the enemies of Allâhu ta’âlâ. He should love those who obey Islam. He should make it evident in his words and, if possible, in his actions. He should not be friends with those who are disobedient and sinful, and should utterly keep away from habituated sinners. He should all the more avoid the cruel, and those who persecute muslims. Yet he should forgive those who only torment him and should endure their torments; this is very useful. Some of our superiors used to treat sinners and the cruel very severely. And others used to show them only mercy and respect and used to advise them. That is, thinking that everything happened according to qadâ and qadar^[1] they felt pity for sinners and the cruel. Their thought is great and valuable but idiots or those who are ignorant cannot understand it and they may get the wrong idea. Those whose beliefs are weak and who are neglectful in following the Ahkâm-i-islâmiyya, think that they are contented with Allâhu ta’âlâ’s qadâ and qadar. However, there must be evidence and proof for this state of contentment. If they beat a person, snatch away his property and insult him and he still doesn’t become angry, forgives them and pities them, it is understood that he is content with qadâ. But if he, while becoming angry at such times, pities those who disobey Allâhu ta’âlâ and

[1] Their lexical meaning is fate, destiny. But these words will fall far too short of explaining qadâ and qadar. It is a very deep and important subject. It is explained in detail in the fourth chapter of the second fascicle of **Endless Bliss**.

says that it is their qadar (fate), he is irresponsible, a munâfiq^[1] and religiously ignorant. Thus, it is a symptom of not having strong îmân for those who do not know qadâ and qadar to pity and love sinners and disbelievers. It is fard to dislike and to be hostile towards those who stand against Islam or who are hostile towards Muslims. As well, it is fard to feel hostility towards those who accept the jizya^[2]. Allâhu ta'âlâ declares in the **Qur'ân**, in the last âyat of Sûrat-ul-Mujâdala: **“Those who believe in Allâhu ta'âlâ and the Day of Rising do not like the enemies of Allâhu ta'âlâ. Even if those disbelievers and munâfiqs are the fathers, mothers, sons, brothers and other close relatives of Muslims; they do not like them. I will put such Believers into Paradise.”**

To appoint disbelievers as presidents over Muslims, by trusting them, is to disgrace Muslims, which is a grave sin. It is necessary to dislike holders of bid'at, i.e., those who want to defile the Muslims' îmân. A Muslim must feel hostility towards them, and he must not acknowledge their greetings. He must also inform other Muslims about them. It is necessary not to talk to or make close friendships with those who hurt Muslims with their behaviours, words and writings by giving false witness, unjust judgments, or by way of lies, slander, and derision, although they may have îmân, practise acts of worship, and avoid sinning. In fact, such people must be treated severely. We should mildly advise the sinners who do not hurt Muslims, even though they commit harâms, such as charging and paying interest, drinking alcoholic drinks, and gambling, Believers as they themselves may be. However, if they do not come to reason, we should not greet them or talk to them, but when they are sick we should visit them and acknowledge their greetings. [Those disbelievers who do not attack Muslims with their words, articles, or brute force must be addressed with kind words and a smiling face. We should not harm anybody.]

20 – Attitude that disbelievers have assumed towards Islam vary. However, they may be summed up in two major groups. Those in the first group mind their own worldly business and perform their acts of worship and do not attack Muslims. Realizing their inferiority against Islam's strength and greatness, they have

[1] A person who innerly deny one or more of what the Qur'ân and the Prophet declare and who does not let others know of his disbelief.

[2] The tax which disbelievers under Muslim control pay to a Muslim government. Allâhu ta'âlâ commands the jizya in the Qur'ân in order to disgrace disbelief.